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For the Magazine and Advocate.

SUNDAY SCHOOL PIC NIC.

The Sunday Schools connected with the Universalist congregations of Canton and Potsdam, together with parents and friends, held a union Pic Nic excursion on Saturday, September 13th.

The spot chosen for the occasion was a beautiful grove one mile east of Canton village. This was reached by both schools about 12 o'clock, M. After a little time spent in happy interchanges of friendly greetings and social enjoyments, the company was called to order for religious exercises.—These exercises consisted in reading the celebration service in Br. Balch's Manuel—prayer by the Pastor—singing and speaking by the scholars and teachers, followed by an appropriate and excellent address by Br. Ellis, one of our devoted superintendents. After this, the company were invited to a table *one hundred feet in length*, which was loaded with a sumptuous entertainment provided by the good friends of the Canton parish. This table was almost entirely surrounded with children, for they had the first chance to it of course; and to see them work, told how well they enjoyed what was before them, and when they had finished, (which though was not very soon,) the rest of the multitude present were served to a like repast—and happily there was enough to spare.

Entertainment served and over, the party took a short tramp through the grove, and about 4 o'clock, P. M., all wended their way homeward, cheered as they again were by our village Band, who very kindly gave us their services during the day. We learn that all arrived home safely and with thanks to the great Parent Power for every good, and in the hope that next year Potsdam will give a Pic Nic party.

Br. Skinner, I attach to this, Br. Ellis' Address, which you will please publish in connection with this notice, and oblige many friends.

Thine in the Gospel, W. H. WAGGONER.

Canton, September 15, 1845.

ADDRESS.

Parents, Teachers, Children, and the friends who have cheered us with their presence this day:—This is the 5th annual meeting of the Sabbath Schools connected with the Canton and Potsdam Universalist societies; and the seventh year that I have been connected with the Canton school as its superintendent. I see around me this day, partaking in the joys of this occasion, those who commenced with us in this great and good work,—those who have stood side by side with unflinching fidelity, amid the taunts of the scoffer, the sneers of the pharisee, and the coldness and apathy of the professed friends of universal grace and benevolence; friends whose kindness will ever be appreciated, and whose memories will ever be cherished til these limbs are palsied, and the coldness of the tomb shall close forever o'er them.

There are others who commenced with us in this enterprise who are absent this day—whom the cares of life have called from the teacher's position; others who are laid upon beds of sickness, whom we had hoped to meet here—they, too, have an ever-abiding place in our hearts. God be with and comfort them. Many, no doubt, have suffered affliction since we last met—many, no doubt, within the past year have been called to shed the bitter tear over loved and departed friends;—yet we have the remarkable fact again to announce this year, that not one death has occurred to sunder the ties among the children and teachers of these two schools since their organization. Shall we not, then, be devoutly grateful to the Giver of every good for this token of his merciful care and protection?

To sustain the Sabbath School, and keep it in successful operation, much time must necessarily be consumed by those engaged in its service—some money must be expended and much patience required of its officers and teachers. For myself, at times, I have been almost disheartened by the coldness and indifference manifested by those who should have been foremost to put shoulder to the wheel, and help to move on the noble enterprise, and share in the responsibilities connected with the management of the Sunday School—had it not been for the energy and devotedness of the pastor, officers and teachers who have rendered such signal service to the school, and who seem determined that nothing should deter them from doing their duty—had it not been for their noble exertions we should not have had the pleasure to-day of meeting this joyous circle of friends from abroad, of mingling our voices in the sweet songs of Zion, and rendering this pleasant grove vocal with notes of prayer and praise. I thank my God that he has blessed me with this day's delights—that when I was hesitating, desponding, discouraged, and anxious to be released from the cares and responsibilities of the station assigned me—he sent me kind and devoted friends to cheer me on and nerve me to duty—friends who are ever ready to do their whole duty in behalf of the Sunday School scholar.

From the commencement of the Canton school, I have been present at every meeting;—and I am gratified that I can say that not one case of improper conduct or one violation of its rules on the part of the scholars have I witnessed. The teachers have manifested by their strict attention and faithfulness, their zealous desire to promote its usefulness. Such fidelity demands the warmest regard of the parents and children who reap the fruits of their labor.

Is there a parent here who can say that all this toil, all this voluntary labor for their children, has been fruitless? Has every effort to nourish and train the young and tender plant proved unavailing? Have not these youthful minds been planted with the seeds of virtue and religion, which "shall grow with their growth, and strengthen with their strength"? Have they not drank from the great fount of love divine? Have you not seen the countenance of each little child beaming with radiant joy as it wends its way to the loved Sabbath School, and every eye sparkle with a more intellectual light on each returning Sabbath-day? Do they know less of God—the great, the good—their duty to their parents, to each other? Are they likely to fall when the withering blasts of error shall sweep o'er the land? Indeed, are they not proof against its storms? Has not the Bible been their guiding star, their great standard work? Day after day have they not poured over its sacred pages, and drank in its everlasting truths? If they have not become wiser, better, happier, can it be the fault of the Sunday School teachers? What more could you ask of them?

Parents! need I ask you—do you love your children? Do you wish to see them honored and virtuous, holy and happy?—or would you have them the associates of the vicious—the daily companions of the profane, the Sabbath-breaker, the scoffer, the gambler, the drunkard? Choose ye between the two roads—'tis but a hair's-breadth between them at the outset—the slightest breath may turn their quivering step. But when once fairly started on the journey, they walk with a firmer, bolder step—the two roads spread out wider and wider apart, and at the end they honor your declining years and shed a lustre on your name, or "bring your gray hairs with sorrow to the grave"!

What, then, is your duty? Are you not called upon, if you have any regard for your children—any regard for their peace and prosperity on the earth, indeed, are you not commanded "to bring them up in the nurture and admonition of the Lord"? See to it, that they are correctly taught in the fundamental truths of your holy religion! Aid the teacher in his work of love, and cheer him on to duty. You know not how much more effective would be his labors, if at each meeting of the school you would be present to counsel and sanction their exertions, and show them that you duly appreciate their benevolent intentions. You are also called upon to help forward the good work by contributing according to your means, for the purchase of suitable books. Were you present when a new supply was dealt out to your children, to witness how eagerly they grasp those intellectual treasures, I am confident you would do more for the Sunday School Library. To keep up the interest of the school, the library should be replenished at least every year. Some of our books, if not all, have been read and re-read by the scholars till they can almost repeat their contents. Something should be done to introduce into our schools the "Gospel Teacher," a Sabbath school paper, published in Boston—indeed every family should be supplied. Can not the effort be made to-day? Other schools in our vicinity pay fifteen or twenty dollars annually for their library; and shall we have it said that our children can not be as liberally supplied as our neighbors—that we think less of our children—less of their moral and intellectual culture—less of their growth in grace and in the knowledge of our Lord and Saviour Jesus Christ? Shall it be said that the Universalist Sunday School has become extinct because FUNDS were necessary to its success? I hope not—especially as we rejoice in a faith founded on benevolence—a faith that "works by love and purifies the heart"—that breathes "peace on earth, good will to men"—a faith that fills the heart with overflowing streams of joy!

Teachers—those who have been with me for years in this great and responsible work; and all who are present on this interesting occasion. You have had some experience in the arduous yet pleasing occupation as instructors—yours has been the task to mould and fashion these lovely minds—yours to guide and strengthen and develope the opening blossom. You are no doubt duly sensible of the great importance of your station and the full extent of your responsibilities. You must be conscious that your conduct, your every word, is narrowly watched by those committed to your care—that they are not unobserving spectators of what is passing around them—that they look to you for an example. In the words of another, "Remember, that an impious or profane thought uttered by a teacher's lip, may operate on a young heart like a careless spray of water thrown upon a polished steel, staining it with rust which no after scouring can efface." "This you should feel, and as you would be faithful to your high trust, see that every word, and look, and tone, and action, is such that, so far as it has any, its impression shall be good, and only good, on the children about you."

Do the teachers study to engage the scholars attention? Do you avail yourselves of every opportunity, whether in school or out, to win their confidence and love? Do not forget them—but let them know and feel that you are in earnest in this business—that you do not merely hear their tasks for the sake of being considered accommodating or of being called a Sunday school teacher—but learn

to feel an interest in their welfare and happiness. Do not pass them in the street as though they were strangers, or that they were beneath your notice or regard. Be to them kind guardian angels,—soothing their cares—calming their fears—wiping away their falling tears, and leading them in the paths of righteousness and true holiness. I can not refrain from quoting, while on this subject an incident related by the Rev. E. G. Brooks of Boston, published in a most excellent tract of his, which should be the constant companion of every Sunday School teacher. He says:

"I would lay much stress on your visiting your scholars. *Particularly if they are sick, visit them.* Be attentive to their wants; try to cheer and to please them; and study to show yourself interested in them and their comfort. I remember a lesson in my own experience upon this point. I had, when a child, many good teachers; but I never had but one whom I truly and deeply loved, for the reason that I never had but one who manifested any particular interest in, or sympathy for, me; who acted as if he loved me, and wished me to love him in return. While his pupil, I was called,—in what was then to me the dark, but what has since been proved the wise and good, providence of God,—to suffer a misfortune, the effect of which I shall carry to my grave, and from which, at the time, I was not expected to recover. In that time of need and of languishing, my teacher did not forget me, but shew himself by the kindest solicitude and the tenderest sympathy my friend.—Though many were kind, none, save my own parents, were kinder than he. Weak and wasted, "I was sick and he visited me." And among the pleasantest, now, of my life's memories, are those which come to me of that devoted teacher. A mere boy as I was, he came daily to my bed-side, bringing his little presents, trifling in themselves, but precious indeed to my young heart, and cheering me with his stories and his fund of anecdote. And he would lay his head upon my pillow, and press his cheek to mine, and take my hand in his, and speak kindly and encouragingly to me, and bid me hope, and tell me that life would yet have something for me, and give me counsel that went down very deep into my sad little heart. A brother could not have been more devoted or kinder than he. Is it strange, then, that I loved? I never saw him to tell him how grateful I was, or how much I loved him. For years, one of the deepest longings of my heart was, that I might be privileged to do so. But it was denied me, and, man as I was, I wept, when, a few years since, I read the record of his death in his far off, southern home. He had perhaps forgotten me—the poor, sick, almost dying boy to whom he was once so kind. But I had not forgotten him. And among the last remembrances that will fade from my mind, will be that of his love and devotedness. Till life shall close, it will doubtless be even as now, that at thought of him unbidden tears will be my tribute to his memory. To me he will never die. Do you desire such a remembrance in the hearts of your scholars? Be kind and affectionate to them; sympathise with them; and if they are sick, visit them."

To those young persons who have favored us with their presence and aid this day, we can not but be grateful. But we have more than this to ask of you. Why will you not take hold in this good work and become a Sunday School teacher? We need your assistance—the field is large and there is enough to do. Will it not be a source of unfailing joy to you to know that you are doing something to advance the cause of truth and righteousness in the earth? Will it not disarm death of some of its stings to know that there are some tender hearts that you led in wisdom's ways, that remember your kindness and will bless your memory?—some who will smooth your dying bed and weep over your lonely grave? Do not tell me that you are not qualified for the task—that you have no time! Every young man, every young woman in this enlightened age of the world who has arrived at the age of 18 can read and write—can study—can spare thirty minutes each Sabbath—indeed, can soon qualify themselves as teachers.

Friends and associates, do be entreated to "come up to the help of the Lord" against the host of sin! The religion of the Saviour never was "designed to make our pleasures less." No—far from it! If you would only once taste its joys, its glorious hopes, your only regret would be that you did not sooner commence the work. You would then cease to wonder that the heavenly messenger previous to the Saviour's birth proclaimed with holy rapture—"Behold! I bring you *good tidings* of *great joy* which shall be unto ALL PEOPLE!" You would then cease to wonder why so many, in this wide world, tune their voices in anthems of praise, and fill creation with melody! You would then cease to wonder, that, at creation, in view of the great result, the "morning stars sang together, and all the sons of God SHOUTED FOR JOY."

For the Magazine and Advocate.

BRIEF THOUGHTS....NO. VIII.

BY REV. S. GOFF.

"And they did all eat, and were filled." Matt. xiv: 20.

When our blessed Redeemer was upon earth, he never lacked the *disposition* or the *power* to do all the good which his benevolent soul prompted. He healed *all* who came to him—he sent none unrelieved away. To all who would listen to his instructions, they were freely imparted. And when he miraculously fed the multitude, he caused them to be so arranged that none should be overlooked, and deprived of the common blessings of a common Father.

And his work too was always *thoroughly done*—it was *finished*. When the sick came to him, they were perfectly restored—"*made whole*." When the ignorant sought instruction, the plain and simple truth was set before the mind, and enforced upon the heart. So when he fed "about five thousand men, besides women and children," with "five loaves and two small fishes," there was no lack—"they did *all* eat, and were *filled*"—and there remained of "the fragments *twelve baskets full*."

Now when we contemplate these facts, and see the ample resources of the Redeemer, can we believe that he will ever lack in spiritual *medicine*, and spiritual *provision?* Can we believe he will fail of *satisfying* all the children of humanity with the fatness of God's house? O no. "There is balm in Gilead, and Physician there," and the malady of sin will be removed, and all men restored to spiritual health. God has prepared a "feast of fat things for *all people*"—and all without exception are invited to come, "and eat that which is good, and let their souls delight themselves in fatness." And in God's own time—"in the day of his power"—all shall remember and turn unto the Lord. They shall all come to this feast, and "*eat and be* FILLED." "They shall hunger no more, nor thirst, for the Lamb shall feed them, and shall lead them unto the living fountains of waters."

"All that the reign of sin destroyed,
Shall Zion's King restore;
And from the treasures of the Lord,
Give boundless blessings more."

For the Magazine and Advocate.

BR. FLETCHER'S REPLY TO "C. G. M."

Mr. Editor.—In your valuable paper of the 5th inst., I perceive I have the honor of being noticed in a communication over the signature of "C. G. M." Who the writer of the article is I am not desirous to know; I have had too much experience, both as a preacher and as a writer, to inquire into the history of every petty contributor to our public journals who may be anxious to gain notoriety by attacking men who have (perhaps) forgotten more than *they* ever knew. If "C. G. M." however, is *very anxious* to have his fame extended beyond the town of Elbridge, I will make him the subject of one of my "Pictures" and give to the readers of the "Repository" his Phrenological developments; the task will be an easy one, to one who has read Gall or Spurzheim. His character is shadowed forth in his short article. He accuses me of "*plagiarism*," and thunders forth his anathemas with as much gusto, as if he were revelling in the bowers of Paradise where he was free from the contaminating influences of the world; and yet there is not a single line of original matter in his communication. He has stolen the whole of it from the articles which have been recently published in our denominational papers on the subject of plagiarism. But I have already written more than I intended to when I grasped my pen; C. G. M. may continue to illumine your columns with the flashes of his intellect; but I must inform him that I have heard "better thunder manufactured with sheet iron." If he should write communications of much length you would be under the necessity (owing to his consummate egotism) of furnishing your office with an extra font of capital I's. In regard to my copying from T. Fisk's "Burial," I can only say, that to my knowledge I never saw the article, yet I may have read it, and the language of the *two* articles may be similar; but I was not aware when I penned the "Picture" in question of encroaching upon the literary property of any man whatever. A part of that article was written in 1835, and published in the "Christian Intelligencer," Vol. 15, No. 34, at which time I was editor of said Journal, and the very part of which C. G. M. complains was copied into nearly all our papers and into many secular papers at that time, and yet no one but C. G. M. has ever possessed penetration enough to discover that I borrowed it from T. Fisk, or if they did they never made it known to my knowledge. I do not profess to be very *original*, I write in my own peculiar style, and whatever my brain conceives I give to the public through the medium of the "Pulpit and the Press." I leave it for such writers as C. G. M. to startle the world with the originality of their sapient productions, resting in full confidence that our readers will mete out to us strict justice. Yours in the faith of the Gospel,

N. C. FLETCHER.

East Thomeston, Me., Sept. 15, 1845.

For the Magazine and Advocate.

CHENANGO ASSOCIATION.

Br. Walker,—I perceive by your paper just received that the Clerk has not accompanied the Minutes of our Association with any remarks.—Having completed the business portion of my letter it may be interesting to you for me to fill the space that yet remains. The only subject of general importance considered in the council was that of *organization*. Every speaker advocated what he considered to be, and as far as I can learn the whole Association are in favor of a thorough and efficient system; but as we had an animated debate upon two features of Br. Sawyer's report, upon which we were specially called to act, which were construed with such latitude by a respectable portion of our members as to be exceptionable to them, all the friends of the report entire finally united with those who endorsed it with qualifications and *unanimously* passed the resolutions that appeared in the Minutes.

Both the temporal and spiritual wants of those who attended our annual convocation were bountifully supplied. The singing was good, and the preaching creditable to the speakers and interesting to the hearers. The ordination sermon was one of Br. Morey's most happy and eloquent efforts, and all the services both days were listened to with the strictest attention.

Our societies were generally represented and are prosperous, and peace and harmony pervades our Zion. The meeting was distant from nearly all of them, and from all in the adjoining Association; and separated from them generally by as high hills and as rough roads as can be found in the southern portion of the State; and yet so many people assembled upon the first day, without any effort to secure their attendance, that our spacious meeting house in Upper Lisle was filled to overflowing.—The second day, seeing that many could not gain admittance even into the entry, Judge Wheeler, the principal proprietor of the Baptist church in that place, very kindly and generously opened and invited us to occupy that neat and convenient edifice, for which he received the thanks of all our friends.

Accordingly a very respectable number assembled in it and listened to two excellent discourses; one in the morning from Br. Stewart, and one in the afternoon from Br. Clark. Notwithstanding, our house remained crowded almost to suffocation. Our meeting was the largest ever held in the Association. It was commonly conceded to be the greatest gathering that ever congregated in the valley of the Otselic. We can but believe, not only that the church and society in Upper Lisle are prospering under the well directed labors of Br. Perry, but that the leaven is working upon the masses throughout the surrounding and hitherto benighted region, and that the period is not far distant when the whole will be leavened.

As I intend ere long to furnish you two articles for publication, one upon the condition of our societies and the other upon the missionary enterprise, I will now close. In conclusion, the cause is onward in our societies, onward in our missionary stations, and onward throughout our bounds. Let the brethren every where not only rejoice with us but be up and doing and it will be onward throughout the world, "until the knowledge of the Lord shall cover the earth as the waters do the sea."

J. T. GOODRICH.

Oxford, September 29th, 1845.

From the Christian Messenger.

MINUTES

Of the Hudson River Association, for 1845.

Met at Braman's Corners Sept. 3d, and united in prayer with Br. C. M. Patterson. Chose Br. RICHARD FREEMAN, *Moderator*, and Br. C. M. PATTERSON, *Clerk*. Appointed Br. T. L. Harris and the delegates from the Duanesburgh society, to arrange the public services on this occasion. Committee on fellowship and ordination reported—"no application"—report adopted, and the committee discharged. Appointed Brs. J. A. Aspinwall, S. Van Schaack, and T. L. Harris, a committee on fellowship, ordination, and Conferences, for the ensuing year—Brs. D. Moore, B. Huling, and J. Moore, a committee on discipline. Appointed Br. T. L. Harris to preach the next occasional sermon, with power to appoint a substitute—appointed Brs. John Moore and T. L. Harris, *clerical;* and C. Townsend and S. Van Schaack, laymen, delegates, to attend the next State Convention, with power to appoint substitutes, and fill vacancies. The committee on Conferences, reported the following appointments, which were adopted by the Council: 1st. Conference to be held in Schenectady the second Wednesday and Thursday in January:—the 2d, at Porter's Corners the third Wednesday and Thursday in June, 1846. Voted that when this meeting adjourn, it adjourn to meet in Albany, the first Wednesday and Thursday in September, 1846.

Br. J. A. Aspinwall, reported the following preamble and resolution, with reference to Br. T. J. Sawyer's report on organization and discipline, which was *unanimously* adopted by the Council.

Whereas, The N. Y. S. Convention of Universalists, at its last session, requested that each Association take into consideration the report of Br. T. J. Sawyer to the United States Convention upon the subject and Organization and Discipline; and whereas, we feel the importance to the best interests and future prosperity of our denomination, of a better organization, and a more efficient and uniform discipline, therefore

Resolved, That we *approve* of the general features of said report, and hereby express our earnest desire that some general and well digested plan be devised, and adopted as soon as practicable.

The following was presented by Br. J. A. Aspinwall, and adopted by the Council.

Whereas, We believe that Sunday Schools are efficient means of promoting the permanent prosperity of our beloved Zion; as well as the best interest and happiness of our youth, therefore

Resolved, That we earnestly advise, that Sunday Schools be formed wherever practicable, and that all who feel the importance of advancing the cause of Universalism, will give their hearty approval, by using their influence and their individual action in behalf of such nurseries of pure Religion.

Appointed the Clerk to prepare the minutes of this meeting for publication in the Union & Messenger, and Magazine & Advocate; accompanied by such remarks, as he may deem appropriate.—Adjourned to meet in Albany, the first Wednesday and Thursday in September, 1846.

RICHARD FREEMAN, *Moderator.*
CHESTER M. PATTERSON, *Clerk.*

Ministers present.—O. Whiston, J. A. Aspinwall, C. C. Burr, H. Lyon, H. Belding, J. S. Clements, T. L. Harris and C. M. Patterson—8.

Lay Delegates present.—O. Bently, Saratoga Springs; C. Dake and T. W. Gwinn, Greenfield; C. Townsend and E. Smith, South Hartford; J. Burton and D. Van Horne, Duanesburgh; G. Conant and R. Freeman, Schenectady; S. Van Schaack, Albany; and Brs. Churchill and Colegrove, Troy.

Sermons were preached by Brs. Aspinwall, Burr, Lyon, and Whiston, assisted in the services by Brs. Belding, Harris and Patterson.

REMARKS.—The reception and entertainment afforded by our friends here for those from a distance, was cordial and kind—the deliberations of the Council were harmonious—the weather was pleasant—the congregations large—the singing excellent—the preaching Heavenly; and we trust that much good was done in the name of Jesus Christ. *Amen.* C. M. PATTERSON, *Clerk.*

M. H. SMITH'S DISMISSAL.

Two or three weeks ago we announced Mr. Smith's resignation of his pastoral charge at Nashua. We learned the fact from the "Olive Branch."—Since that resignation events have transpired which are curious to record. We give them from credible information. Soon after Mr. Smith tendered his resignation, by letter, to the society, he expressed, for some reason or other, a desire to remain with them as before. It is not certainly known what changed his resolution, but this much is understood; to wit,—that a larger Orthodox society in Lowell was in want of a pastor, and the renowned Matthew was looking that way—when lo, Rev. Parsons Cook was called to fill that vacancy. Then Matthew signified his desire to remain with the Nashua society. But they, like a wise people, were unwilling to have the plague again fastened upon them. There was, however, a council of ten appointed by the society, of their own members, to confer with Mr. Smith on the subject. After due conference, the minds of the council were taken by the chairman, and he reported to Mr. Smith that seven of the ten were opposed to receiving him again, and that it was believed the same proportion of the society would be found opposed to his return. He then took his letter from the table, and declared that he withdrew his resignation.

There then, by this truly "*Smithish*" tact of their former pastor, the society stood aghast, saddled with him again. He had tendered his resignation, they had unanimously accepted it, and a large majority of a large committee of their choice had declined receiving him back,—and yet, by this singular sleight, he leaped astride of them again! What should they do? A meeting of the society was called, and a vote taken; and though but a small portion acted, many having become so disgusted that they determined to let him work his own way out, yet of what did act a majority voted against him.

But Mr. Smith could not give it up thus. He had a council called from abroad. Six churches were invited to constitute the council, but only three of them attended, viz: First Church, Danvers, by Rev. M. P. Braman; Orthodox Church, Cambridge, by Rev. J. A. Albro and J. H. Bates; Central Church, Boston, by Rev. W. M. Rogers and D. H. Williams. Those who were most particularly opposed to Mr. Smith staid away, and let him tell his own story uncontradicted. And all who are acquainted with the man can well judge of the modification which his self-witness must have undergone if he had been confronted by other testimony. However, the council heard his story, and made up their "result," in which they say: "There has appeared on the part of a small portion of this church, in the progress of measures looking to the dismission of their pastor, a spirit of suspicion and censoriousness towards their pastor—too common throughout the land—with which this council can not sympathize, and which they feel bound to rebuke. We earnestly exhort them to look for prosperity in the church, and in their own souls, by cherishing the meek, gentle and quiet spirit of the Gospel, and giving their prayers and confidence to the ministry, when again it shall be constituted among them."

But there is one most interesting discovery made and divulged by this council, which it would have saved a vast amount of disaffection and censoriousness towards Mr. Smith to have had known long before. It is a discovery in relation to the cause of his seemingly immoral conduct. Some have ascribed it to one cause and some to another; but those who were the most charitably disposed have ascribed it to a *constitutional infirmity*. The urbane editor of the "Olive Branch," when he announced Mr. Smith's resignation at Nashua, very kindly accounted for his aberrances in this way. But this last Council upon his case have decided that the difficulty is all owing to "*the* PECULIARITIES *of the* CLIMATE," where he happens to reside. They dismiss him from his pastoral charge, on the ground that "*the peculiarities of the climate in Nashua, are prejudicial to his health*"!!

Our readers will recollect that when Mr. S. had renounced Universalism at Hartford, Ct., and subsequently recalled his renunciation, he ascribed all the strange things he had done and said to a diseased and deranged state of mind. And likewise at Salem when he had delivered his course of lectures which comprise the substance of his book against Universalists, he afterwards came before the public and took all back, and deprecated his slanders which he had uttered against us, and ascribed all these doings and sayings which appeared so much like the possession of demons, to a return upon him of his old disease, under the terrible influence of which he had been so utterly deranged in mind, as not to know what he had been doing. And now the late Council have discovered that the cause which so often and so seriously affects his honor's health, is in "*the peculiarities of the climate.*" We hope the poor unhappy man will be so fortunate as to get into a more *genial clime*. We hear it intimated that he will turn his attention eastward. Br. Drew, have you any place in Maine whose serene climate will give soundness to a diseased mind?—[Christian Freeman.

We Know It.

The Bible says, "These shall go away into everlasting punishment, but the righteous into life eternal."—We know it. But is this everlasting punishment in the immortal state? That's the question. We read of everlasting mountains and everlasting statutes, and everlasting possession of the land of Canaan by the Jews, and an everlasting priesthood; and yet we know that these everlasting things ceased to have an existence a long time ago. We know all this. And we know too that the *life eternal* is enjoyed in *this world*. Did not Jesus give his followers life? Did he not say, he came to men that they might have *life*, and that they might have it more abundantly? Was he not the *bread of life?* Was not his doctrine the *water of life?* Yes; and whosoever believed, had everlasting life. John said, "We know that we have passed from death unto *life*, because we love the brethren." He had passed into life. See 1 John iii: 14. And Jesus said, (1 John v: 24,) "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, *hath* everlasting life, and shall not come into commendation; but IS PASSED FROM DEATH UNTO LIFE." We know that everlasting punishment is suffered by the Jews in this world; and we know that everlasting life is experienced by every true Christian in this world. We say to our brethren of other sects, wait no longer for everlasting life; but enter into it now. Believe on Jesus truly, and you will have it. We know it.—[Trumpet.

From the Christian Messenger.

A happy Oversight!

Br. Price,—I took up a volume in a gentleman's library, the other day, entitled "Sermons accompanied by suitable prayers." In the "advertisement to the first American edition," I read as follows: "This volume contains Discourses which exhibit a happy union of *sound theology* and earnest feeling, well adapted at once to enlighten and warm, to convince and persuade the candid and attentive reader." On p. 363 my eye glanced on the following:

"There is but one consideration to damp the joy which this sublime discovery is fitted to excite—but one thought to abate the desire that eternal life should dawn upon the grave. 'They that have done evil shall come forth to the resurrection of condemnation.' And if by this we were to understand, what so many unhappily believe, that the great mass of our brethren are to be raised from the slumbers of the grave for the sole purpose of enduring unremitting and never-ending misery, I know not how the Gospel could well be regarded otherwise, than as a melancholy message of lamentation and mourning and wo. Such a doctrine, so inconsistent with every idea of justice, so repugnant to every feeling of mercy, I sincerely believe forms no part of that heavenly record which teaches us to put our trust in God, as a God of boundless compassion and love. Whilst, therefore, I can not but tremble at the awful denunciations against unrepented sin—whilst I believe that the sinner is raising up, in his own bosom, a most fearful enemy to his future peace, and that it will be the work of long and painful discipline to eradicate the deep corroding traces that have been left in his soul by continual guilt—yet still I must also believe that he will be in the hands of a father who chastens to reclaim, who will not cast from him his offending children in unpitying wrath, but eventually lead them, by the steps of suffering, to the throne of bliss."

This is "sound theology," is it? Or is it not a slight oversight in the compiler? How this bright gem of Universalism happened to get into such a place I am at a loss to determine. Yet let any one show that it is *not* "sound theology" if he can; let him show that it is consistent with justice to call from the dead sleeping millions to torment them without mercy and without end. Is such a doctrine, "adapted at once to enlighten and warm, to convince and persuade the candid and attentive reader?" Is it not rather calculated to fill the soul with fearful and appalling dread, and inspire repulsive and degrading views of the Father of mercies?" Instead of presenting the Gospel as a message of "good news," and "glad tidings," "good will towards men," does it not clothe it with "eternal darkness" and horror? None but God, the All-good and All-wise *can* raise the dead, but suppose the fabled fiend had this power, what could he do worse than to bestow a life which would be an endless curse?

We ought to rejoice that we can see now and then a grassy spot in the wide range of orthodoxy, (so called;) that there is an occasional sprinkling of truth to be found in the regions of "sound theology." They are like *oases* in the desert, they are tokens of a more abundant shower that shall fertilize the waste places of Zion. Better views of God and his government and the destiny of man, will yet be appreciated and embraced; and what is now called "sound theology" will be changed and modified by the leaven of truth. Men will come to see that whatever fear and terror may do, love is the only principle which can produce a sound, safe and efficient motive to godliness and virtue. Loud denunciations and declamatory voices shall be hushed to silence, and the reign of terror shall give place to "the still small voice," and winning accents of grace and love, which characterize the Gospel. Other hearts and other pens will record the testimony in regard to the doctrine of endless wo, "it forms no part of that heavenly record which teaches us to put our trust in God as a God of boundless compassion and love.' Thus will the work go on till the creeds of "an iron age" will be in comparison to "sound theology" as the "milky way" in the heavens to the noon day sun; or the belts of Jupiter to the full moon.

"How long, dear Saviour, Oh! how long,
Shall this bright hour delay?
Fly swifter round ye wheels of time,
And bring the welcome day." B. B. H.

From the Star of Bethlehem.

The law of Love.

The more I see of the world, and of the way it is governed—in the family circle—in the school room—the church, and the civil court, the less I am at a loss to account for the crimes so prevalent among all its sections, and the wretchedness that weighs so heavily on the souls of the multitude. Religion has been a matter of words, and of external show, a seventh-day concern for the most part, and as yet has established its genuine shrine in the hearts of few individuals.

Here lies the secret of crime and wretchedness. The law of love is talked of—is admired, and men profess to adopt it as the guide of their lives, nay, in some degree they now and then practice it in what are regarded the major concerns in this world, but in the more insignificant actions of every-day life—around the fire-side and in the social circle, it is too often forgotten. Nevertheless, the purity and happiness of the spirit rest more on the character of trifling acts, than on the more prominent features of one's conduct. The parent but too often frets and scolds at home, and finds fault needlessly with his children, or perhaps punishes when he should have reproved with words of kindness, or sharply rebukes when they have done the best they knew how, and withholds the meed of praise that is their just due, and then mourns over their depravity when they grow up heedless of his feelings—quarrelsome and ungovernable.—He shuts them out strictly from all the sports and enjoyments proper to their age, and then laments that they became dissipated and waste in riotous living the hard-earned wealth he has toiled so many years to secure.—So with the teacher of the village school, to whose charge, in conjunction with the parent, is committed the training of the infant soul for future happiness and usefulness. He meets passion with passion—scourges with a rod of wood instead of with the rod of love, and finds too late that anger begets anger, and harsh treatment, revenge. The government of too many teachers is called good, because they succeed by main force in compelling the submission of their pupils. But the effects of such government are any thing but good; for they instil into the young minds under their care principles that will bear an influence during their whole life-time. Violence is directly taught. Fraud, lying, and all manner of low deceit are the concomitants of such methods of controlling the young. Clergymen, whose influence sways the minds of men mightily, for good or for evil, ofttimes teach that man is totally depraved and incapable, of himself, to perform one righteous act, or even to entertain one good intention, and then weep bitterly over their wandering flock, because, believing what they say, they act in accordance with their teaching, and strive not for the good against the evil. They teach the necessity of laboring to imitate God—and then depicture him as a being of infinite wrath, who, under the mask of justice, will condemn the major part of his creatures, so constituted that they can not become *his elect*, to the ceaseless torments of a fiery hell. And yet they profess to be the friends of virtue, the guides to true happiness. The civil governor meets violence with violence, and metes out death to the shedder of human blood. An eye for an eye, a tooth for a tooth is their motto, and after setting an example by *legal murder*, he philosophises very wisely on the depravity of the human heart, and wonders that the assassin is not repelled, by fear, from his awful deeds. Blind—blind—O how blind are they all! Love begetteth love, and all virtues are its legitimate offspring.

By love alone can vice be truly conquered, and the world regenerated. Other remedies only repel the loath-some disease from the external parts to fasten it with fatal certainty on the vitals—love cleanses the soul and purifies the whole system. 'Tis the sole and efficient remedy, prescribed by the great physician for the healing of the nations. God grant that you and I, dear reader may strive more earnestly after the love of God, which is the love of man, and which is to be the salvation of the earth. C.

East Lyman, N. H.

Painful scenes at an Execution.

An immense multitude, some 13,000 people of both sexes, assembled in St. Louis to witness the execution of T. H. Hocker for the murder of Delarue.

He was convicted on what the jury considered strong circumstantial evidence, but continued to protest to the last that "a man whom I have treated as my friend is the murderer," declining, however, to name him.* He fainted twice during the hour of preparation and at the gallows, upon which he was held up by the executioner in adjusting the rope. At the final moment the turnkey was so affected that he staggered down the steps of the platform and fainted. Such painful spectacles, every way disastrous in their influences, are avoided here and in many of the States by the humane provision for private executions.

Public executions, we are glad to learn, will speedily be abolished in England, Sir James Graham having given an intimation to that effect on the 8th of May, in reply to complaints made by Alderman Copeland.—[Newark Daily Advertiser.

☞ Will the Editor of the Advertiser excuse us for asking him to explain why the "spectacle" of a hanging is so "disastrous" in its influences if the hanging itself is of an opposite tendency? The necessity so generally felt by the advocates of the gallows of executing what they affirm to be a Divine law in some dark recess where the deed can not be seen, it strikes us is far more significant than they are willing to own. We can easily see how the evil effects of a *bad* law may be in some measure counteracted by a concealment of its worst features; but it puzzles us to understand how a *good* law—much more a law of God—can stand in need of such a device. We protest against the doctrine as an imputation not merely upon the wisdom but upon the moral character of the Supreme Ruler. If the law is His, the more public you can make its execution the better; if it is not *His*, as this talk of private executions as a means of counteracting its evil influences plainly implies, but a relic of barbarism, a disgrace alike to civilization and Christianity, let it be done away.—[N. Y. Tribune.

Our Missionary Cause.

It is well known to our friends generally in this region that our worthy and indefatigable Br. Lyon has recently been engaged in the work of a missionary under the auspices of "the New York Universalist Missionary Society." So far as we have been able to learn by following in his track a small portion of his circuit, he has sowed the good seed and it is germinating, and will, no doubt bring forth fruit. We preached at Blauvletville and Piermont on Sunday last to very good audiences, and there is one feature about these two places which deserves particular notice. We have a friend at the former place who has fitted up one of the buildings on his premises with seats, &c., convenient for a temple. Here he can worship God with the villagers of his own faith "under his own vine and fig tree and there is none to molest or to make afraid." At Piermont also is one of our brethren who has prepared a room in his own house, made comfortable seats &c., and the word is preached there, notwithstanding the violence of the opposition in that vicinity.

Our opposers may close their churches against us, but they can not, thank God, shut up private dwellings nor keep all the people from hearing the Gospel. The example of these two brethren is worthy of all praise; and we regard it as one of the great helps in promoting the missionary cause and spirit in "the region round about." In neighborhoods where our faith has never been preached, if some friend will open his house and invite a preacher, the good cause may commence, and who can tell the results that would follow? We learn also, that there is a brother residing in Tarrytown, who has furnished a room and is "waiting for the kingdom of God."

If I mistake not, Br. Hillyer was the first who preached our views in this place, and the harvest of his labors is ripening. It will not be long, I trust, before Tarrytown will have a preacher to "break to them the bread of life." Further up the river also is Sing Sing, where the Gospel has been preached in times past, and why are our friends slumbering? They are as numerous at Sing Sing as in several other places where regular preaching is maintained. Still further up is Peekskill; and here there has been preaching, what are our friends about there? Can they not have preaching once in four or five weeks? Other places might be named in this vicinity, "the harvest is great," and will the friends of the missionary cause be up and doing in this matter? Let another preacher be put on the circuit without delay, and build up the waste places of Zion; let him rekindle the fires which have almost gone out in some places, and scatter the seed where it has not been sown before?—Friends are ready in the places which we have mentioned, and others can be sought out who will rejoice in hearing "the truth as it is in Jesus." We say again, let it not be long before another missionary laborer is called into the field to "preach the unsearchable riches of Christ" in all the places where there are friends to hear, sinners to be converted, the ignorant to be taught, and the doubting to be set right, and the sorrowful to be cheered and comforted by the hopes of the Gospel.—[Messenger. B. B. H.

Who stole the Beef?

Messrs. Editors,—At the late Camp Meeting in Romulus, so good an opportunity could not be permitted to slip, as was there afforded to misrepresent Universalism. So, as on all similar occasions, there was to be a "*Sermon on Universalism*," which came off on Sunday, by one Rev. Mr. Emery. They could not have chosen a better *misrepresentation*. He told all the falsehoods about them and their doctrines, that he could think of, or manufacture on the occasion; and told so much that his own brethren said he "over-acted!"—they even did not believe him. While he was telling about their "*stealing*," a stranger in my hearing exclaimed, "who stole the beef!"—which led me to make some inquiries about its meaning. He said that a few years ago, (some 4 or 5 I think,) he knew a certain gentleman in Ypsalanti, very intimately connected with the mysterious disappearance of a *quarter of beef* from that place, and that the said gentleman ran away from there on that account, and that he had never seen him since until that day, *preaching against Universalism!* Another man who occupied a conspicuous station there, by the name of Wm. Taylor, also abused the Universalists. A gentleman present said he arrested him 7 or 8 years ago, in Ann Arbor, (I think) and carried him to Pontiac where he was convicted of *stealing a horse!!* Verily if these things be so,—and from the source I got them I do not doubt it, "there must be something rotten in Denmark."—[Primitive Expounder.

The following story related by the Boston Courier, most beautifully illustrates the principle of peace—the law of love:

I have read of a certain regiment ordered to march into a small town, (in the Tyrol, I think,) and take it. It chanced that the place was settled by a colony who believed the Gospel of Christ, and proved their faith by works. A courier from a neighboring village informed them that troops were advancing to take the town.—They quietly answered, "If they will take it they must." Soldiers soon came riding in, with colors flying, and fifes piping shrill defiance. They looked round for an enemy, and saw the farmer at his plow, the blacksmith at his anvil, and the women at their churns and spinning wheels. Babies crowded to hear the music, and boys runs out to see the pretty trainers, with feathers and bright buttons, "the harlequins of the nineteenth century." Of course, none of these were in a proper situation to be shot at. "Where are your soldiers?" they asked. "We have none," was the brief reply. "But we have come to take the town." Well, friends, it lies before you." "But is there nobody here to fight?"—"No; we are all Christians." Here was an emergency altogether unprovided for by the military schools. This was a sort of resistance which no bullet can hit; a fortress perfectly bomb-proof. The commander was perplexed. "If there is nobody to fight with, of course we can not fight," he said. "It is impossible to take such a town as this." So he ordered the horses' heads to be turned about, and they carred the human animals out of the village as guiltless as they entered, and perchance somewhat wiser.

MAGAZINE AND ADVOCATE.

Rev. Dolphus Skinner, Editor.
Revs. S. Jenkins, A. B. Grosh, S. R. Smith, J. M. Austin, A. C. Barray, Corresponding Editors.

UTICA, FRIDAY, SEPTEMBER 26, 1845.

Inconsistencies of Infidelity.——No. II.

In a former article on this subject we presented the reader with a few specimens of the glaring inconsistencies and contradictions of Infidelity. We propose now to extend those specimens, or add to them such others from the most renowned Infidels that have ever written, as will show clearly, not only the absurdities and self-contradictions of the writers but also their utter hypocrisy and heartlessness in what they wrote. Some of their contradictions and absurdities, it is true, might have proceeded from muddy or addled brains, instead of wicked hearts; but this consideration, if allowed, will not greatly commend their writings or opinions to the favor of the discerning. But it is to be feared that most of them are to be blamed for depravity of heart, and wickedness of design, rather than pitied for stupidity of intellect. For without guilt there could not have been a pretence of respect for Christianity and love of the Gospel, and at the same time a deep-rooted hostility and pertinacious determination to undermine, to overthrow, and bring Christianity into contempt. So, take which horn of the dilemma they choose, they must have been grossly stupid, or seriously wicked.

As Mr. Horne, in the valuable work before referred to, has considerably condensed their opinions and writings, we shall copy from his work, with slight omissions, not affecting the sense of what appears, remarking that we believe he does not misrepresent the views of the authors whose writings he has thus condensed.

Contemporary with Collins (the last Infidel author referred to in this paper of the 12th inst.,) was Mr. Woolston. He, in his Discourses on the Miracles of our Saviour, under pretence of vindicating the allegorical sense of Scripture, endeavors absolutely to destroy the truth of the facts recorded in the Gospels. The writer asserts that he is the farthest of any man from being engaged in the cause of infidelity;—that infidelity has no place in his heart;—that he writes for the honor of Jesus, and in defence of Christianity;—and that his design in writing is to advance the Messiahship and truth of the holy Jesus; "to whom," he says, "be glory for ever, Amen;" and yet that the Gospels are full of incredibilities, impossibilities and absurdities; that they resemble Gulliverian tales of persons and things, which, out of romance, never had a being;—that the miracles recorded in the Gospels, taken literally, will not abide the test of reason and common sense, but must be rejected, and the authority of Jesus along with them; and at the same time he casts the most scurrilous reflections on Christ.

With the two last named writers (Collins and Woolston) Drs. Tindall and Morgan were cotemporary. The former declares that Christianity, stripped of the additions which mistake, policy and circumstances have made for it, is a most holy religion; and yet that the Scriptures are obscure and fit only to perplex men, and that the two great parts of them are contradictory;—that all the doctrines of Christianity plainly speak themselves to be the will of an infinitely wise and holy God; and yet that the precepts of Christianity are loose, undetermined, incapable of being understood by mankind at large, give wrong and unworthy apprehensions of God, and are generally false and pernicious;—that natural religion is so plain to all, even the most ignorant men, that God could not make it plainer, even if he were to convey, miraculously, the very same ideas to all men; and yet that almost all mankind have had very unworthy notions of God, and very wrong apprehensions of natural religion;—that the principles of natural religion are so clear that men can not possibly mistake them; and yet that almost all men have grossly mistaken them and imbibed a superstition worse than atheism. Dr. Morgan asserts that God may communicate his will by immediate inspiration, and yet that it can never be proved that he has thus communicated his will, and that we are not to receive any thing on the authority of revelation.

Mr. Chubb, about the same time, published numerous tracts, in some of which he assumed the garb of Christianity, though it is not difficult to perceive that his true intention was to betray it. He declares that he hopes to share with his friends in the favor of God, in that peaceful and happy state which God has prepared for the virtuous and faithful in some other future world; and yet, that God does not interpose in the affairs of this world at all, and has nothing to do with the good or evil done by men here;—that prayer may be useful, as a positive institution, by introducing proper thoughts, affections, and actions; and yet he intimates that it must be displeasing to God, and directly improper;—that a state of rewards and punishments hereafter is one of the truths which are of the highest concern to men; and yet, that the arguments for the immortality of the soul are wholly unsatisfactory; and that the soul is probably matter;—men are accountable to God for all their conduct, and will certainly be judged and dealt with according to the truth and reality of their respective cases; and yet, that men will not be judged for their impiety and ingratitude to God, nor for their injustice and unkindness to each other; but only for voluntary injuries to the public; and that even this is unnecessary and useless;—that God may kindly reveal to the world, when greatly vicated by error and ignorance, truths necessary to be known, and precepts necessary to be obeyed; and yet, that such a revelation would be, of course, uncertain and useless; that Christ's mission is, at least in his view, probably divine; and yet, that Christ, in his opinion, was of no higher character than the founder of the Christian sect (that is, another Sadoc, Cerinthus, or Herbert);—that the New Testament, particularly the writings of the apostles. contain excellent cautions and instructions for our right conduct; and that the New Testament yields much clearer light than any other traditionary revelation; and yet, that the New Testament contributed to the perplexity and confusion of mankind, and exhibits doctrines heretical, dishonorable to God, and injurious to men; and that the apostles were impostors; and that the Gospels and Acts of the Apostles resemble Jewish fables and popish legends rather than accounts of facts;—that as, on the Christian scheme, Christ will be the judge of the quick and the dead, he has not on this account (that is admitting this to be true) any disgreeable apprehensions on account of what he has written; and yet, he ridicules the birth and resurrection of Christ, representing his instructions as inferior to those of the heathen philosophers and law-givers, asserts his doctrines to be dishonorable to God, and injurious to mankind, and allows him not to be sinless, but merely not a gross sinner. He further declares that the resurrection of Christ, if true, proves not the immortality of the soul;*—that the belief of a future state is of no advantage to society;—that all religions are alike; that it is of no consequence what religion a man embraces; and he allows not any room for dependence on God's providence, trust in him, and resignation to his will, as parts of duty or religion.

D. S.

* It is true, the resurrection of Christ would not necessarily prove the immortality of the soul in the sense many hold it; but no reasonable man will question that, if true, it proves future existence and the resurrection of the human family. We have used Horne's statement without alteration. D. S.

Br. Tompkins—Credit Mrs. A. A. Fairchild, Augusta Centre, Oneida county, N. Y., $2 for current vol. Repository, and charge A. W.

Fair and Cattle Show of the New York State Agricultural Society.

This great exhibition took place in this city on the 16th, 17th and 18th inst. The weather was fine beyond description, and such a gathering, from all parts of the State and of other States, of all sorts of people, and animals and vegetables, and productions, and fabrics, and instruments, and machinery, and of indescribable and unmentionable things and creatures, our citizens never witnessed before.

Here were the grave and the gay, the learned and the unlearned, the finished scholar from Harvard and other universities and the honest, home-bred, country-taught yeoman from the tale of his plow, the exquisite city gent and the plain, open-visaged tiller of the soil, the sedate dame and the gay damoiselle, the gray haired grand-papa and the prattling infant, all intent on seeing the sights and hearing the sounds. Here were great and "strong bulls of Bashan," "fat oxen" and lean, like Pharaoh's fat and lean kine, "calves of a year old," and "cattle from a thousand hills" and as many vallies, "ringed, streaked and speckled," like unto or better than those Jacob got by tending Laban's flock; "rams of three years old" equal to any slain by the Levitical priesthood, and "flocks of sheep" we doubt not better than those Rachel came to the well to water when the gallant Jacob first got a glimpse of her charms. And though we saw neither "kids nor goats" to be made offerings of, nor any of those long-eared animals that Saul the son of Kish went in search of, (1 Sam. ix,) we can not say but there were some of the latter species in the crowd. Though all the favorite animals of the Jewish law-giver were not represented, yet there were others to supply their places, in the round and plump Berkshires, the long-visaged Leicesters, and Spanish and other national gentry of the same genus. As for horses, though there were certainly not enough to fill all of king Solomon's stalls, (40,000, 1 Kings iv: 26,) yet there was certainly a very large and good display of these beautiful and useful animals, and one that did honor to the Empire State. Here too were all "fowls from heaven" and some of earth;—hens and turkeys, geese and ducks, guineas, doves and pigeons.

In "Farmer's Hall" were displayed rich and abundant supplies of golden Butter and Cheese, that made one's mouth water to taste it, and a spirited and honorable competition was exhibited in those fine products of the Dairy. In "Flora's Hall," most tastefully dressed and ornamented by the ladies and gentlemen of this city and the neighborhood, were displayed a great variety of beautiful flowers and shrubs, and the most delicious fruits, both of the Orchard and the Garden; in short, almost every thing to gratify the sight, the smell and the taste of the vast multitude. "Ladies' Hall," too, exhibited many rare specimens of the ingenuity, taste, and industry of the fairer half of creation, in the productions of the needle, the loom, the fireside, and even the whittling shop of the "Lunatic Asylum." (For why should not the poor lunatic be allowed to turn Yankee and whittle out knives and forks and images, for his own amusement and that of others who claim to, but perhaps do not, possess more reason than he?) "Mechanic's Hall" contained a great variety of new and improved stoves for kitchen and parlor, each one better by far than all which preceded it, and other implements and new inventions and labor-saving, and even thought-saving machines, too numerous to mention: while the whole enclosure (ten acres) was liberally sprinkled over with fanning mills, corn-shellers, corn crushers, straw-cutters, stalk cutters, reaping machines, threshing machines, horse-powers, stump-pullers, plows, harrows, church bells, vehicles for summer and winter, &c., &c.

During a considerable part of Wednesday and Thursday the greater part of the large area enclosed was apparently covered with a dense mass of living, moving, human beings, while all the public and many private houses of the city were thronged to overflowing during the Fair. A great many caterers to the appetites of the multitude had refreshments and victualling establishments on and near the show grounds, where suitable refreshments were furnished for a *quid pro quo:* but what was peculiarly gratifying to every lover of order and well wisher to his race, we saw no selling nor drinking of ardent spirits, saw no one intoxicated, and heard of no outrages or brawls about the grounds.—Civil officers were in constant attendance and general good order and peace preserved. We have heard that a few *pick-pockets* were detected and got *picked up*, and some few had their pockets picked (to what extent we know not) without detecting the pilferers.

On Thursday afternoon, Josiah Quincy, Jr., of Massachusetts, delivered an appropriate and eloquent address, doing honor to his own splendid talents and to the State that gave him birth. We have not room to notice it at length; but hope and presume it will be given to the public in full. It will be a valuable publication.—The Premiums were then declared off by the several committees, (we presume to the general satisfaction of the competitors) and paid that evening and next day by the Treasurer of the society, to the amount of nearly $3,000, and the crowd dispersed to their respective homes.

Thus ended this great annual festival, this gala-day of the Farmers of New York, in a manner highly creditable to themselves and the honest and honorable calling in which they are engaged. We have never attended the Annual Fair of the State Agricultural Society before; but from what we have heard we are led to believe this has been the most animated and interesting one ever held in the State. But we doubt not the interest and animation of this occasion will continue to increase every succeeding year; while the honest and hardy yeomanry of this great State continue to emulate each other and increase in numbers, wealth, intelligence, and influence, as they at present are increasing.

These annual festivals, at the close of the summer's toil, when properly conducted, we believe are calculated to do good, by exciting emulation, diffusing knowledge, and stimulating industry and the right kind of ambition, among farmers, the agricultural and mechanical classes, who are the main stay, the back-bone, the sinews and muscles of the body politic. May they never degenerate into licentiousness nor occasions of strife except the strife of noble and generous emulation in doing good, that all as one may feel truly thankful to the God and giver of every good and perfect gift.

D. S.

What Denomination?

Paul, in writing to Timothy, said, "For therefore we both labor and suffer reproach, *because we trust in the living God who is the Saviour of all men*, specially of them that believe." Our object at present is not to enter on an exposition of the text—to show that the special salvation of the latter clause, does not nullify the universal salvation of the other part—but simply to inquire, *why* was Paul and the early Christian church reproached? Answer—"*because we trust in the living God who is the Saviour of all men*," &c. Are there any Christians at the present day so reproached, and for the same reasons? Let us look round for an answer.

Methodists, what have you been reproached for?—wherefore did you "labor and suffer reproach"? "Because we were very enthusiastic in our devotions, and very zealous in holding our class and camp meetings—because we sung so loud, and shouted, and gesticulated violently, and clapped our hands, and jumped, and got the power." You have answered truly.

Baptists, wherefore did you "labor and suffer reproach"? "Because we were very zealous for immersion as the only baptism—as the only door of entrance into the church and kingdom of Christ; and because we will commune with none except those who have thus followed the Saviour." Your answer is true.

Friends (or Quakers), wherefore do you "labor and suffer reproach"? "For our silent worship, our plain dress, our heeding only the teachings of the spirit within, our testimony against slavery, war, and the vices, and vanities, and fashions of the world around us."—True—every word is true.

Episcopalians—Presbyterians—Lutherans—all of the so-termed orthodox denominations—wherefore do you "labor and suffer reproach"? "For adhering with tenacity to our forms of church government, our religious rites, our faith in total depravity, the trinity, a final judgment day, endless sin and suffering," &c. You, too, have answered correctly—each one of you.

But is there *no* denomination of Christians now on earth, who labor, and who suffer reproach, for *the same cause* assigned by Paul? Why do nearly all sects unite to condemn, and persecute, and reproach the Universalists? Wherefore do Universalists "labor and suffer reproach"? Truly are we the only denomination in Christendom that can fully and literally adopt the language of Paul—"Therefore we both labor and suffer reproach, *because we trust in the living God who is the Saviour of all men*, specially of them that believe."

If we believed, or Paul had believed, that God was the Saviour of *all men*, only by preserving them, by sustaining them in being, (as some contend the text *means*,) all reproach would have ended *then*, and would end *now*; for so believed Scribe and Pharisee among the Jews, and Greek and Roman among the Gentiles. Or had Paul taught that God was the final Saviour of *such only* as trusted in him, or did we now teach that such was the meaning of the text, both Jew and heathen would have taken the apostle by the hand as a believer in *their* faith; and all reproach against us would die away in the applause of heretic and orthodox, that at last we had found out the right meaning of the passage! But, beloved, Paul would not, neither will we, barter this labor and reproach, for the honors and praise of the whole world. We count it as our highest glory and our dearest treasure, that we are found *worthy* to fill up the measure of the persecutions, and sufferings, and labors, and reproaches of the apostles and early disciples of Jesus; even as they filled up the sufferings of the Lord.

Brethren and sisters, let us then walk more worthily of the vocation unto which we are called—let us labor more earnestly and perseveringly in the great work God has given us to perform. "For therefore we both *labor* and suffer reproach; *because we trust in the living God who is the Saviour of all men*, specially of" *us*, and of *all* "who believe. These things," therefore, "command and *teach*."

A. B. G.

Extract.

The following is an extract of a letter from Br. J. Shrigley, of Baltimore, to his friend, J. L. Camp, published in the Union and Messenger of the 6th inst. Our readers will be interested in seeing it, as it states some important facts in relation to our cause in that part of New England which Br. S. was then visiting, (our own native county,) and the piety and filial affection breathed in the closing part of it will touch a cord in every filial heart. Our readers too, in days of "Auld lang sine," were accustomed to see the productions of "Theresa," occasionally in our own columns. We hope she will yet again remember us.

D. S.

"You will perceive by the date of this that I am now in Winchester, N. H., the place where the articles of faith which distinguish us from a portion of the Christian world, were first adopted in this country. Here is a fine meeting-house and an excellent society, composed of some of the best citizens of which the town can boast. I have preached four discourses here to large and intelligent congregations, and have never been more pleased with the social character of a people than with the *Winchesterians*. I trust they will soon be blest with a good and faithful pastor.

I have visited Brattleboro', Surry and Putney, in all of which towns there are many Universalists. In Brattleboro' we have two good churches, one in the east and the other in the west village, both of which are in a prosperous condition. In Surry we have many believers, but no stated preaching. I delivered a lecture in a free church there, a few weeks since, to a very respectable audience, and was pleased to notice the two resident preachers present, one of whom is very friendly to all, and I judge somewhat liberal in his religious opinions. There seems to be something peculiarly adapted

in this county to strengthen the confidence of the wavering and to increase the faith of the doubting. It was in Surry that the Rev. Perley Howe, for many years pastor of the Congregational church, became an avowed defender of the "restitution of all things." I learn from Rev. Mr. Barron that Mr. Howe continued to preach in the same church even after his public avowal in Universalism.—Some of his former hearers, who could not endure to hear the Gospel preached in its fullness, withdrew, and hired a preacher after their own hearts, who dealt

"Damnation round the land
On all he judged *his* foe!"

It is somewhat singular, but true, that no less than *six* Partialist clergymen in Cheshire county have been led to the open avowal of the doctrine of impartial grace, after having been educated in the faith of endless sin and sorrow.

We went from Surry to Putney, Vt., and after visiting our more immediate connections, we called and spent a few hours with "*Theresa*," the correspondent of the Union. She resides with her aged mother, sister and step-father, in one of the most retired, romantic spots in that section of country. In her manners and disposition, I judge she is much like Frederika Bremer, and if the likeness published of Miss B. is correct, there is certainly a very strong personal resemblance between her and "Theresa."

Our friends in P. have preaching about one-third of the time, and would probably soon be able to build a church and hold constant meetings, but the opposers of God's grace are not only very numerous, but bitter in their denunciations of any and every form of religion which has not the *saving* clause of endless *damnation* attached to it. It is truly painful to every good mind to witness such uncharitableness among the professed followers of the Lamb. But there has been divisions and subdivisions in the church from the earliest period of its existence to the present time, and probably ever will be, until the knowledge of the Lord shall cover the earth as the waters do the sea; or in other words, until the doctrine of God's impartial grace shall be universally believed and practiced. Nothing else can redeem the world from the miseries with which it is now afflicted.

While in Putney, I made a pilgrimage to the grave of my mother, and gathered a few leaves from the sods that rest on her bosom. The visit was interesting yet painful. It brought to mind the recollections of youthful days and pleasant hours, when all my affections were twined around that heart which nurtured me in infancy, and to whose counsel I am indebted for all the virtue I possess. When a child I deemed her perfect. I did not merely respect and love her, but I bowed before her, and worshipped! In this, I perhaps did wrong, but I trust God will forgive the errors of that heart which, while it loved its mother ardently, loved him none the less as the fountain of all good.

As I stood leaning on the marble slab that marks the spot where she lies, the words of one of our own beautiful poets came vividly to mind.

"My mother, years have passed away since thou wert by my side,
When I thought the earth was beautiful, and life a summer tide;
The earth is bright as then, mother—the sky is blue above.
But I miss the soft notes of thy voice, thy tenderness and love.
I bless thee, mother, for the care my youthful steps that led—
I bless thee for those parting tears upon my forehead shed;
But most I bless thee for the prayer I learned of thee to say,
That God would guide my erring feet when thou wert far away."

I left her grave fully sensible of the loss we had sustained in her early departure from the scenes of time, but thankful to God that he had given me such a mother. In the hope that we may be able to live as virtuous as she lived, and that our memories may be as gratefully cherished, I subscribe myself your friend and brother, J. S."

Winchester, N. H., August 26, 1845.

Chenango Missionary Society.

The following remarks of Br. Shipman were designed to accompany the minutes of the proceedings of the Chenango Missionary Society, which appear on our last page, but did not reach here till our first form, (containing those minutes) had gone to press. Ed.

The whole proceedings were unanimous. The best feeling appeared to pervade the hearts of all present. The prospect of obtaining competent and efficient laborers to carry forward the work which had been so well begun, alleviated our sorrow at parting with him we had previously employed, and who for 15 months has constantly aimed and uninterruptedly toiled to extend the cause. This session was at our extreme bounds, upon the borders of the Cayuga Association. It was about 10 miles from the nearest point, and 60 from the centre of Delaware country, the great theatre of missionary operations; and remote from nearly every station we have established, and from three fourths of our Trustees in the counties of Broome and Chenango. Several of the most zealous and nearest of these were sick, others journeying, others still necessarily detained at home by important business, and the number present was small—a little less than a quorum. The Central Committee are empowered to call a meeting of the Board at a more central place whenever they deem it necessary, at which, undoubtedly, there will be a general attendance of the Trustees and Friends, the business of the annual session be legalized, and much done to promote the interests of the missionary enterprise and when in that happy day, when every where, through the length and breadth of a land of republican institutions, religious aristocracy, the worst of all aristocracies will be unknown, and religious, as well as political republicanism finally and forever flourish. C. L. Shipman, Acting President.
J. T. Goodrich, Secretary.

Br. Tompkins—Send current volume of Ladies Repository to G. W. Scott, Buffalo, N. Y., and Mrs. A. Loveridge, Boston, Erie county, N. Y., credit them and charge S. R. Smith.

The Almanac and Register

Is ready for sale. Its size is enlarged (according to promise) from a 32mo to a duodecimo, and makes a very neat pamphlet. It is printed on new and clear long primer type. It is sold the same as heretofore, viz.—13 cents single, $1 per dozen—25 for $2—40 for $3—70 for $5—100 for $6 50—500 for $30—1000 for $50—*cash*. Under the present postage laws, it may be sent any distance by mail at two and one-half cents per copy. It will be for sale at wholesale and retail, by A. Tompkins, Boston, Mass., at the Trumpet office, do.—C. L. Stickney, New York—Watchman Office, Montpelier, Vt.—Star in the West Office, Cincinnati, Ohio—L. Briner, Reading, Pa.—Ira Curtis, Auburn, N. Y.—L. M. Smith, Buffalo, N. Y., and by many of our preachers in various places. Every Universalist should have it.

Cash orders promptly attended to at this Office.

G. N. Beesley, No. 142 Genesee street, (Deveren' Block) Utica, keeps for sale all the cheap publications, periodicals, magazines and news prints of the day. Give him a call.

☞ A large lot of Streeters Hymns just received at this Office, large and small size, neatly bound, and for sale very low for *cash*, by the dozen or single. Smal size $4.13 per dozen—large size $4.75. Now is the time for societies to furnish themselves with Hymn Books.

MARRIAGES.

In Lakeville, August 5th, by Rev. O. Roberts, Mr. Coleman Danford of Penfield, to Miss Mary H. Vanvalkenburgh of Geneseo.

Also, September 4th, by the same, in Livonia, Mr. Henry Alden, merchant, of Tuscarora, to Miss Eliza A. Decker, daughter of Henry Decker of Livonia.

RELIGIOUS NOTICES.

The Editor will preach at Kirkville, at early candle-lighting, to-morrow evening, (25th inst.) and at Delphi on Sunday the 28th inst.

Br. B. F. Gibbs will preach at Hamilton next Sunday inst., and at Madison the Sunday following.

Br. J. T. Goodrich will preach in the White Store Meeting House on Sunday evening, Oct. 5th, and in Rockdale on Monday evening (6th) at early candle lighting.

Br. Richard Robbins will preach in the evening of Oct. 17th, at the school house near Br. Sweet's in Richmond, Tioga county, Pa.

Br. De Long will preach in Speedsville on the second Sunday in October.

☞ The Susquehanna Association of Universalists will meet at Gibson on the first Wednesday and Thursday (1st and 2d) of October.

NOTICE.—That a meeting of the Ministers and two lay delegates from each society within the bounds of the contemplated Erie Association, will be held in Boston, Erie county, N. Y., on the first Wednesday and following Thursday of October next (1st and 2d days) for the purpose of organizing said Association, and the transaction of the business appertaining thereto. A punctual and general attendance is requested.

CONFERENCE.—The second Conference of the Steuben Association will be held at South Dansville on the second Wednesday and Thursday (8th and 9th) of October next. Ministering brethren and friends are requested to attend with us. A. Upson, Standing Clerk.

DEATHS.

In this city, on the 17th inst., of consumption, William B. Holmes, Esq., Attorney at Law, of Frankfort, Herkimer county, aged 31 years. The subject of this notice had, for about two years, been gradually declining under the influence of that flattering but unrelenting disease. He spent the last winter at the South, in the vain hope of recovery; returned in the spring; in July visited New York just before the death of his wife by the same disease, (see her obituary in this paper of Aug. 1.) and again this month, still flattering himself that a physician there could help him; but on his last visit his physician told him there was no help, and he had better return to his friends as soon as possible. He started with the intention of reaching Cazenovia, where his children were with his late wife's parents and friends; but he was barely able to reach this city, on the morning of the 17th; was carried from the cars to Baggs' Hotel, after which he breathed but a few moments and expired. He was calm and collected; had long been expecting, and prepared for, the mortal hour. Believing, as he did, in the final holiness and happiness of a ransomed world, and that he was about to join his departed companion in glory, death had no terrors for him. He seemed desirous of living only for the sake of the two small children he left behind. Thus suddenly were cut down, in the morning of life and in the midst of active usefulness, by the same disease, both the heads of this interesting family, leaving two infants and a numerous circle of kindred and friends to mourn their early exit. Br. Holmes was a self-educated and self-made man, and had raised himself from obscurity and poverty to an elevated rank in his profession, and secured the general respect of the community in which he lived. Of an active, energetic and ambitious turn, he probably applied himself too closely to business, and thereby undermined his constitution and accelerated his death. His remains were taken to the house of Col. Judd, his late partner, in Frankfort, and on the 20th his funeral was attended at the Universalist church by a numerous concourse of relative and friends, to whom a discourse was delivered by the writer, from 1 Peter i: 24, 25. May God console the mourners and protect the orphans. D. S.

In Lima, August 15th, of cancer, Miss Hannah Dove, aged 65 years. She died as she had lived rejoicing in the consolations of universal grace, expecting to meet a ransomed world where parting will be unknown. She was greatly respected by all who knew her. Her funeral was attended by the subscriber, at her brother's in Lima, on the 17th. O. R.

In Avon, August 28th, of dropsy, A. M. Whaley, aged 31. Also, on the same day, Duncan Milliman, of croup, aged 6 years. The funeral services of each were attended by the writer at the same time and place, namely in the Methodist meeting-house in East Avon, August 29th. O. R.

From the United States Journal.

The Crown of Life.

BY MISS SARAH C. EDGARTON.

There's a crown for the monarch, a golden crown—
And many a ray from its wreath streams down,
Of an iris hue from a thousand gems,
That are woven in blossoms on jewelled stems;
They've rifled the depths of Golconda's mine,
And stolen the pearl from the ocean's brine;
And the rarest gem, and the finest gold,
On a brow of care, lies heavy and cold.

There's a crown for the victor of lotus-flowers,
Braided with myrtle from tropical bowers;
And the golden hearts of the nymphæa gleam
From their snowy hills with a mellow beam.
They have stripped the breast of the sacred Nile,
And ravished the bowers of the vine-clad isle,
But the sweetest flower from the holy flood,
And the vine will fade on a brow of blood.

There's a crown for the poet, a wreath of bay—
A tribute of praise to his thrilling lay.
The amaranth twines with the laurel bough,
And seeks repose on his pensive brow.
They've searched in the depths of Italia's groves,
To find out a chaplet the poet loves;
But a fadeless wreath, in vain they have sought—
It withers away on a brow of thought.

There's a crown for the Christian, a crown of life,
Gained in the issues of bloodless strife.
'Tis a halo of hope, of joy, and of love,
Brightened by sunbeams from fountains above,
They've gathered its rays from sources afar,
From seraphim's eyes, and Bethlehem's Star;
And the flow of its light will ever increase,
For a Christian's brow is a brow of peace.

What Divine Love said to the Heart of Man.

Ask the brightly beaming star
In the northern space afar,
Whether he would cease to burn,
Should the fickle needle turn,
And to other stars incline—
And *his* answer shall be mine.

A. C. THOMAS.
1843: 6: 5:

For the Magazine and Advocate.

MINUTES

Of the proceedings of the Missionary Society of the Chenango Association of Universalists for 1845.

Convened in Upper Lisle, Broome county, September 3d and 4th, and transacted the following business.

Appointed Brs. Goodrich, Warren and Bullard, a committee to nominate the officers of this society for the ensuing year, who reported the following, all of whom were unanimously elected.

Hon. Calvin Cole, Oxford, Chenango county, President; Rev. C. L. Shipman, North Norwich, Vice President; Rev. J. T. Goodrich, Oxford, Secretary; Abraham Tillotson, Esq., South Oxford, Treasurer.

Trustees in Chenango county.—Rev. Z. Cook, Columbus; Dr. E. S. Lyman, Sherburne; F. W. Ingersoll, Norwich; Russel Case, Esq., Smyrna; —— Dodge, Plymouth; Herrinton Willcox, Oxford; C. L. Beebee, Esq., Lincklaen; H. Nelson Drew, German; Henry Brown, East Pharsalia; Mason Whipple, McDonough; Lyman Smith, Preston; Alonzo Johnson, Esq., Greene; John Stephens, South Bainbridge; C. L. Robinson, New Berlin; Dr. E. Cornell, Coventryville; Eli Thompson, South Otselic; Amos Hamilton, Esq., Guilford; Rev. A. O. Warren, Smithville Flats.

Trustees in Broome county.—Rev. William M. Delong, Binghamton; Philander Hooper, Union; Norman Dwight, Windsor; Rev. William Perry, Upper Lisle; Moses Adams, Lisle; Aaron B. Beeman, New Ohio; Isaiah Fuller, Sandford; L. M. Rose, Barker; N. Benjamin, Vestal.

Trustees in Delaware county.—John Thompson, Esq., Franklin; Jesse A. Maxfield, Davenport Centre; Stephen Olmstead, East Davenport; John Jay, Kortright; William Woodard, Colchester, (Beaverkill P. O., Sullivan county); William S. Crawford, Delhi; Daniel Odle, Harpersfield; William St. Johns, Walton; Thomas Coon, Tompkins; Aaron Baxter, Hancock; James Adams, Hamden; O. N. Crane, Sidney, (Unadilla P. O., Otsego county); Lyman Beach, Masonville; A. Stephenson, Stamford; Daniel Follet, Roxbury.

The Secretary read the letters he had received from the Trustees and candidates for Missionaries the ensuing year.

Br. Bullard having ascertained that other competent laborers could be procured expressed a desire not to be re-engaged; and Br. O. Whiston, of Cooperstown, Otsego county, and Br. E. E. Guild, of Prompton, Wayne county, Pa., were unanimously elected Missionaries; the former for the northern and the latter for the southern portion of the Association.

Resolutions passed.—Resolved, That the Missionaries shall be entitled to $4 for each sermon on Sunday A. M. and P. M. at the usual hours, and $2 for each week day or week day evening lecture, in places at convenient distances and ordinarily easy of access to and from other places where they labor.

Resolved, That for supplying places unusually remote or difficult of ingress or egress, and for all third discourses upon the Sabbath, the amount shall be fixed upon by the Missionaries and the Trustees in the town where they labor.

Resolved, That each Trustee shall be personally responsible to the Missionary for his compensation for such portion of the time as he engages him.

Resolved, That the amount raised in the societies and places where the Missionaries do not labor, be appropriated, 1st, to defray the contingent expenses of this society, 2d, to pay Br. Bullard the balance due him on his temporary engagement with this society which closed a year since, 3d, for missionary service at $2 a lecture in towns where there are no Trustees and it may be considered expedient, and where that sum shall not be received, 4th, to aid such places upon application to the Board, as have raised all the funds they possibly can, but less than they really need.

Resolved, That all fees for membership and all subscriptions of less than one dollar, be paid down or within three months, and all larger subscriptions within six months from the time of subscribing.

Resolved, That the Missionaries shall render an account to the Board, at its next annual meeting, of the number of discourses they deliver in, and the amount they receive from, each place.

Resolved, That the President, Vice President, Secretary and Treasurer, be a central committee, to converse with the Missionaries from time to time upon the best means of advancing the cause; also that they be empowered to supply all places that can not or do not engage Brs. Whiston and Guild, on such terms as may be mutually agreed.

Resolved, That the thanks of this Board be tendered to Br. Bullard for the able manner in which he has performed his labors, and the almost unprecedented number of discourses he has delivered during the past year.

Resolved, That as long as the Council of this Association assents, the Occasional Sermon delivered by their appointment, shall include the Annual Address of this society.

Instructed the Treasurer to order the Trustees in places where they make contracts with Brs. Whiston and Guild to pay them for their services when due, and take their receipts for the Treasurer.

Appointed the Secretary to prepare so much of the minutes of this session, as he deems necessary, for publication in the Magazine and Advocate, and Union and Messenger, accompanied with such remarks as he thinks required.

Adjourned to meet in North Norwich, Chenango county, on the Thursday and Friday following the first Wednesday in September, 1846.

THE "EXPOSITOR" FOR ALL!!

The subscriber proposes issuing the first Vols. of the "*Universalist Expositor*," at an extremely low price, so that every Universalist family may have a copy, and still afford to procure one to send as a missionary to such as would read it.

It is generally acknowledged that the very best writings Universalist authors have ever produced, are contained in these two volumes. Ten thousand copies ought to be circulated. Now is the favorable time to do it. Let every Universalist society raise funds for this purpose—let every preacher take as many as he can possibly sell—in short, let every one do his utmost to circulate these invaluable writings.

It is proposed to issue the work in three double numbers to a volume, well published on burgeois type. Price 75 cents single Vol.; $2 for 3 copies—$5 for 8 copies—$10 for 17 copies—$25 for 50 copies—$50 for 125 copies, payment always to be in advance.

Br. T. J. Sawyer approved this mode of publication, that the work might be more extensively circulated.

It is hoped that all who buy, will pay. We intend to give to the poor, 25 or 50 copies. Let those who have means, do likewise.

If a large edition is demanded, the price will be still more reduced.

The first volume will be published forthwith; the second to follow, if wanted. The sale of the first will best determine.

Returns to be made immediately to T. Whittemore, or A. Tompkins, Boston; "Union & Messenger" Office, New York; or to the subscriber, Canterbury, Ct., as may be most convenient; and in all cases, *free of postage.*

The meeting of the U. States' Convention in Boston, in Sept. will be a favorable time to send orders for the work. The postage will not exceed nine pence a volume.

All Universalist publishers are requested to give the above three insertions, if the work can be given in pay.

Z. BAKER.

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THEOPHILUS FISK,
JESSE E. DOW.

TERMS.

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